TWO SERMONS;

PREACHED AT CARLISLE, MASS.,

SABBATH, Aug. 4, 1850,

IN COMMEMORATION OF THE DEATH OF

MRS. E. E. H. BANISTER.

BY

S. W. BANISTER,

PASTOR OF THE ORTHODOX CHURCH.

BARRE:

PATRIOT PRESS::::J. HENRY GODDARD, PRINTER.

1851.

TWO SERMONS:

PREACHED AT CARLISLE, MASS.,

SABBATH, Aug. 4, 1850,

IN COMMEMORATION OF THE DEATH OF

MRS. E. E. H. BANISTER.

BY

S. W. BANISTER,

PASTOR OF THE ORTHODOX CHURCH.

BARRE:

PATRIOT PRESS::::J. HENRY GODDARD, PRINTER.

1851.

The writer's reluctance yields to the expressed desire of many, to have the following discourses printed, as a brief memorial of one endeared to a large circle of relatives and friends. To them the main thoughts appear more important and precious in their relation to so dear an object.

SERMON I.

Ps. 112 : 6.—Surely he shall not be moved forever; the righteous shall be in everlasting remembrance.

The statements of the bible accord with correct philosophy. When these pertain to ordinary errors of humanity, and to the evil deeds of the wicked and their end, they are based upon truth. But the thoughts and emotions thence arising are painful.

The statements of that same volume respecting the righteous, their condition and prospects, are equally true. And the accompanying thoughts and emotions are delightful. They awaken joy among the godly on earth and in heaven. This blessed company, sustained by the grace of God, may not always be properly appreciated, while living. But however highly regarded while on earth, when they depart hence, people generally will learn how to value them more fully, by the loss of their immediate labors and influence. And in advancing ages, as true religion is extended, and men are led to reason more accurately and to appreciate godliness aright, all the truly righteous will be viewed by men much as God regards them. This is the view of them now presented in the bible. Hereafter, we hope, the thoughts of men while living will be more like God's thoughts. Then many now obscure christians will be more highly valued, and they will be sought after more for their influence and exalted

destiny. Then too, those who are "living godly in Christ Jesus," will be more holy and more worthy of remembrance. These will understand more fully what characteristics of mind and heart are most pleasing to the Lord, and such as he would have them appreciate and cultivate. Others will also more properly estimate these. Thus will the delightful and consoling sentiment of the text be fully verified.

To illustrate more fully the subject, I propose 1st. to indicate who the righteous are. Who are those that are to be in everlasting remembrance?

Secondly, I propose to show, how and why the righteous are, and are to continue to be, held in perpetual remembrance.

In developing the various parts of the subject, I propose to make such references as duty and propriety seem to demand, to Mrs. Banister, whose recent death was as really afflictive to you as to me, though not to the same extent. Such was her relation to you, and such the manifest affliction sent upon us by the Lord, that we need special effort to impress upon us all proper lessons of instruction.

And while I confide in your sincere attachment to her and to me, manifested in sickness and affliction and at other times, I look to God for grace to speak in a becoming manner of her, amid the many affecting memorials of her life and death. I speak as a mourner to mourners.

The Bible is profitable to aid us in describing the righteous. Their characteristics are obvious, and are frequently brought to view, amid their varied positions and circumstances in all parts of the sacred volume.

The record of their deeds is there also, and in the hearts of the Lord's people. And it is a subject of gratitude, that these marked characteristics and deeds of the righteous are still continued. They are "known and read of all men."

To particularize,—when we, and the bible, speak of the righteous, those who are held in such lasting remembrance, and whose death, even, is precious in the sight of the Lord, do we mean those who have never sinned, never done evil? By no means. The bible declares unequivocally, that all have sinned and come short of the glory of God. And our observation and experience confirm the declaration of the bible. All, who have

been admitted to heaven, were ready when on earth, on the way thither, to acknowledge their sinfulness and unworthiness.—They felt that they were saved by grace. "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God." It is sinners whom Christ came to save,—the lost.—Amid such have the truly righteous ever ranked themselves. And they are led to wonder why they were not left to go on in impenitence, and why they were ever awakened to righteousness.—Sorrow that they have sinned, and joy and gratitude that the Lord led them to repentance and has kept them back from presumptuous sins, are ever exercised by the righteous. And the remembrance of their sinfulness on earth will add meaning and special value to the song of the redeemed in heaven, " to Him, that loved us and washed us from our sins in his own blood."

Again I ask, by the righteous, do we mean those, who though once imperfect, have arrived at perfection? Do we affirm this of any now living, or of any upon whom death has placed his seal, and thus they have passed into heaven? Should any affirm this of themselves, even this assumption would "prove them perverse." We should at once conclude, they were blinded to their own imperfections, or had defective views of God's laws. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." And we have never known those whom we could pronounce perfect, after all that grace has done. We have known and seen persons far advanced in holiness. They have acquired great conformity to the image of Christ, and partaken much of his spirit, but they were not beyond the capacity to sin. There were yet defects in their christian character, and we could detect omissions of duty and actual transgressions. We know that the demands of the gospel upon all christians, are high and imperative. The means for christian advancement are rich and efficacious. And the scene beyond the grave to which they are invited is one of inconceivable purity and blessedness. And much is said, by the sacred writers, to urge all the regenerate, to arrive at "the measure of the stature of the fulness of Christ," to advance towards perfection. But absolutely perfect ones we have never yet had presented to us. The saints in former times, the apostles and immediate followers of Christ, had not become wholly free from sin, even when they longed to

depart and be with Christ. They are presented to us as pressing onward towards their high aim, not yet perfect. And we would never venture to declare nor think that those, whose faith and holy life we have known most of, and whose kindness and affection we have shared most, were faultless. While we love to call to mind the many evidences of true holiness, which they left behind, we remember they were only on the way "towards the mark for the prize of the high calling of God in Christ Jesus,"—that they counted not themselves to have fully attained that for which they strove.

While we love to remember the innocence and general kindness, and many native virtues, matured by grace, of our departed friend, we do not claim for her perfection. Nor did she claim it for herself. That is the high attainment, or preservation of holy angels, who have never offended God by sin, nor thereby brought darkness into their souls. With them, we trust, she is now, ravished amid the delights of heaven, having fully attained that, for which she strove while on earth. Our loss is her gain. This should mitigate our present sorrow.

We are led, then, directly to indicate who the righteous are. Blessed be God, that though all have sinned and thus displeased him, there is a way to be restored to his favor,—that there is a mode by which persons yet imperfect can and do become and continue righteous. A plan has been devised and perfected, just adapted to the condition of the human family. It comes to them in that condition, and proposes to raise them up, to be "heirs of God, and joint heirs with Christ." It secures the pardon of all who feel their need of it, and apply for it in the right manner. And it places them in a condition for the acquisition of a portion, at least, of the righteousness of those in Paradise. It was by this plan essentially, that Abraham, Isaac and Jacob and the whole company of ancient saints, who embraced a Saviour to come, were accounted righteous. And through this scheme they persevered amid temptations, trials and labors, and came off victorious, and being among the righteous,they are held in pleasing remembrance. This plan,in its practical operation,has been successful in enrolling the whole company of true apostles,martyrs and real followers of Christ to the present time among the righteous.

These have "believed to the saving of the soul." They have had bestowed upon them "the righteousness of God which is by faith of Jesus Christ unto all, and upon all, that believe." Having seen their sinfulness, they have been led to repentance, and to cherish a lively, operative faith in Christ. This "faith works by love and purifies the heart." Thus they have received free forgiveness. The atoning blood of Christ has been applied to them. The redemptive system has been found to be operative. They have been delivered from "the horrible pit, and miry clay, and their feet have been placed upon a rock, and their goings have been established and a new song has been put into their mouth, even praise unto their God." "Old things have passed away." "Behold, all things have become new." Relying upon the righteousness of Christ, they "walk with him in regeneration," and live by faith on he Son of God. They have been taken from the broad way to death, and are moving on in the narrow way of life. When they allow grace to have its appropriate effect, they overcome the world by faith. They live above the world, looking to Jesus. Such, by grace, have accepted the conditions of salvation, and have found the entire plan effectual to the great purpose, for which it was arranged. They are among the beloved of the Lord, are kept by his power, and are in the way to life.

They also, if truly righteous, "let their deeds be manifest,that they are wrought in God." Their calling is not only to salvation, but to good works, and they are ready unto every good work. Resisting what is evil in themselves and others, "having no fellowship with the unfruitful works of darkness," they strive to be co-workers with God, in all that is good, and in saving a lost world. This gives dignity and elevation to their views and movements, and marks them as the children of God. Doing good is, and ever should be, specially characteristic of the righteous. They are to be as particularly "careful to maintain good works," as if they were to be saved by them. And the gospel is as particular and positive on this point, as if it did not hold up the doctrines of grace. The righteous are to be "a peculiar people, zealous of good works." They are to do good as they have opportunity. And such opportunity is ever present. The truly righteous are putting themselves in sympathy

with those around them for their benefit,—attentive to their feelings, relieving their sufferings and trials, and in all appropriate ways doing them good. This is the true spirit of Paul, in becoming "all things to all men." In all portions of the bible, you will find frequent mention made of the kind and benevolent deeds of the righteous. They are thus presented, as co-working with God, and imitating their great Pattern, who went about doing good,—made it his meat and drink. Of one, who was ready for any expression of attachment to the Savior, and who did what she could," He said, "wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." Surely the righteous shall be in kind remembrance. True religion, experimental piety, tends to purify the affections, and to enliven them for the culture of all that is amiable. And this is the direct and effectual mode of producing good works, "the fruits of the spirit." Inspired by Him who is love itself, religion tends to awaken true love to all, and to produce acts of kindness.—This is a point of immense importance to all. Doing good, never being weary in well doing, is requisite to confirm the experience of professed christians. They may too readily class themselves with the righteous. The heart is deceitful. And the Lord is giving to all abundant opportunities to exhibit the truth and excellency of their religion in good works. They can see, whether they have that faith, which "works by love and purifies the heart." And this is just that source of evidence, which all need. They need time and frequent opportunities, to let their deeds be manifest, that they are wrought in God.

These are the leading characteristics of the righteous, who are to be held in such remembrance. We gather then from the bible whose demands are all just, and whose representations are true. I have also referred to the experience and life of the righteous. These have believed to the saving of the soul, and have found the truths of the bible confirmed in themselves.

In full view of all these, we are led to inquire, whether our departed friend was among the righteous? We would not pursue this inquiry improperly nor presumptuously. So far as her experience and life correspond with the requirements of the gospel, true affection and charity lead us to conclude she was among

the company of the redeemed and is now in heaven. From this we would draw comfort. And we would imitate her, so far as she imitated Christ, and exhibited true religion. We should be improved by the life and the death of the righteous, while we leave the departed in the hands of the Lord. Mrs. Banister early felt the necessity of experimental piety. This was with her a subject of careful and earnest thought. She listened to instruction at home, and in the sanctuary. The whole plan of salvation appeared to her reasonable. Ordinary opposing influences and unbelief did not long prevent her from embracing the truth, as it is in Jesus. He appeared the one altogether lovely; just suited to her wants. She was led, as she and others believed, to embrace that Savior, and found peace in believing. She was then evidently clothed with the garment of Christ's righteousness, and became as we hope, a child of God. In regeneration, that great work of God, she found evidences of that essential change, by which "all things become new." From that period she went on in "newness of life and new obedience. walking with Christ in regeneration." And she ever found the grace of God, with more or less regularity, as "a well of water, springing up unto everlasting life." She was then, and onward to her death, enlisted in the Lord's cause. After proper waiting for confirmed evidence of her adoption, she publicly professed her faith in Christ by uniting with the Congregational church in her native town, in her eighteenth year. There she was deeply interested in the spiritual welfare of all, and in the prosperity of Zion. And when she came into the relation of a pastor's wife, she carried with her and exercised an increased interest in the religious welfare of all with whom she dwelt. The spiritual growth of the followers of Christ was ever dear to her. The spiritual Jerusalem in its best state was preferred, by her, "above her chief joy." And her own experience of the value of religion, and her belief of its necessity for salvation, led her to pray and toil for those out of Christ. She longed to have the young especially, "taste and see that the Lord is good." In this, we find increasing evidence that she was in possession of that "righteousness, which is of God by faith." That possession led her to cherish lively and increasing interest in your general and particular prosperity.—That interest was alike for you all, and individually. She knew

and felt no difference, except what naturally arises from being incidentally more acquainted with some than with others.

She cherished a lively interest in the kingdom of Christ abroad also, amid destitutions in our own land, and among the vast myriads of the heathen, who are perishing for "lack of knowledge." All this united with a consistent walk and conversation, leads us towards a favorable conclusion respecting her.—I leave other important topics, having some bearing on this point, to be presented in another connection in the following discourse. And I would here add a few particulars which give evidence, that her heart was right with God.

Mrs. Banister always cherished a lively sensitiveness to evil, and wished to be free from it. As time advanced and especially in her last sickness, this perception and sensitiveness of evil,—of sin in any form, were quickened. She was concerned, lest she should manifest the least impatience amid sufferings, and any want of submission to the will of God. Yet, rarely have we observed more patience and submission. Moreover, so firmly established was she in the truth, and so sustained by religion, that she was prepared for any event, even that of death, which the Lord should send upon her. And she calmly intimated her apprehensions of her departure, as if informed by messengers from heaven, before any of us were led to observe indications of such an event. And but few could have stronger motives for wishing a continuance of life.

She loved to call to mind particular passages of the word of God. These were ever precious to her heart, and far more so as the body sunk under disease. Large portions of the scriptures were fresh in her mind and heart, and were full of meaning to her. She had before known their meaning. She had hid them in her heart. And in sickness they came with ease and delight. Some of these pointed to the mansions above, which Jesus had gone to prepare. And she plainly had within a fitness to go and take possession,—an "earnest of her heavenly inheritance." "Christ had been formed in her the Hope of Glory."

God was with her. She calmly and joyfully looked at and beyond death, and yet lingered to give us "comfort," and to dwell minutely on all subjects of interest and profit. And her

last quotation of the scriptures, as we remember, was, "Great peace have they, that love thy law."

These and other varied evidences concur in encouraging us to conclude, that Mrs. Banister was numbered among the righteous, and has been transferred to the joyous presence of her God.

While I pause here, expecting to resume the subject in the afternoon, I have only to inquire, what evidence have you, one and all, that you are among the righteous? I have directed you to the requirements of the bible, and have not set the standard of evidence too high. Look well to your own hearts and lives. Do you find on careful examination, that you can fairly and honestly decide, that you have that true righteousness, which is of God by faith? You all need this now, for present security and enjoyment. You also need this, to be useful in the world. And especially do you need it, as sickness and death may approach. And we know not how soon these may come.

"Be ye also ready, for in such an hour as ye think not, the son of man cometh."

SERMON II.

Ps. 112 : 6.—Surely he shall not be moved forever; the righteous shall be in everlasting remembrance.

In the previous sermon I indicated the leading characteristics of the righteous, who are declared in the text to be in everlasting remembrance. And in connection, I pointed you to some considerations, as evidence that our recently departed friend was among these and as such, we trust, "has gone home to heaven." She certainly will long be remembered by us.

I now proceed as I proposed, to show *how* and *why* the righteous are, and will continue to be, held in lively and perpetual remembrance. And, as I before intimated, I shall endeavor in the various parts of this discourse, to make such references to Mrs. Banister, as seem proper and profitable.

Upon the first topic, I shall mainly direct you to the power and operation of memory. You will thus see how the righteous are remembered, and you will observe in what delightful associations, the declarations of the bible are verified.

The memory is an important attribute of the mind. With this destroyed or even materially impaired, the mind is shattered,—is essentially in ruins. It does not operate in a safe and healthful manner. It cannot call up the past, as a subject of pleasing remembrance, nor as affording the materials for reflection and reasoning.

This power of mind in its simplest exhibitions, is full of interest. This is where the heart does not especially affect the operations of the mind. On some objects and subjects the memory is exercised without special reference to the affections. The latter are indifferent, as there is nothing in particular to awaken the moral sentiments. Hence they do not direct, nor specially influence the operations of the mind. On astronomical and metaphysical subjects, for instance, the memory is not specially quickened, or retarded by what is of a moral nature. There may be and often is a lively interest, arising mainly from the intellectual character of the subject. But to some subjects called up by the memory,the affections are in direct opposition. Human wickedness is immediately connected. Frequently the mind by its rigid laws is constrained to dwell on subjects, which the heart abhors. Persons are forced to call to mind their own or others' unhallowed deeds. Scenes of sorrow and personal affliction also frequently crowd upon the mind. These are intimately associated with many visible objects, and wounded hearts directly present them for present thought. The past abounds with such scenes, packed full, like the sepulchres of Egypt. At times there appears to be no room for more. And the memory has fequently to sweep through the whole, and thus violently and painfully agitate the affections. The nature and amount of distress thus produced depend much on the degree of personal guilt involved in the past. Where there is much personal guilt, especially if it has not led to true repentance, the suffering arising from the remembrance of the past must be closely allied to that of the lost in the world of despair. To them the remembrance of wicked deeds, performed on earth, will, no doubt, be one prominent source of anguish. "Remember," will often be the direction to such, as they are annoyed with present pain, as if to add another degree of sorrow and distress. The memory, calling up sinful acts, and neglects of privileges and frequent disregard of the poor and distressed, for whom Christ died, will then be quickened. If it be not really God's book of remembrance, it will certainly confirm that great record. But to a considerable extent, persons possess the mental power, gradually to crowd out unpleasant and painful recollections. This is especially true respecting scenes of affliction, and other painful events, where

personal guilt is not directly involved. This is a wise and kind provision and leads to favorable results, when it is properly used. And by essentially the same power, persons can direct their thoughts to subjects more agreable to the tastes of each. Ordinarily the result of this is good. Thus the affections have power to influence the memory and to direct it. Sometimes these wrongly direct the mental powers,—the former practically forbiding the latter to be employed upon proper subjects. It is thus many wicked people direct their thoughts to debasing subjects,to which their affections cling. They love to remember and speak of their own and others' wicked acts. Thus vicious inclinations and purposes are strengthened. But in reference to the great and interesting truth, brought to view in the text, the heart leads the memory aright. It disposes the affections to retain the righteous in their fond embrace. Their memory is precious to all who love God. And He would have us remember the righteous. Thus their hallowed influence is perpetuated on earth. Their good deeds and healthful influence must awaken the kind remembrance of all. Hence the declaration of the bible, "the memory of the just is blessed, but the name of the wicked shall rot." If the name of the wicked cannot be literally forgotten, so deep are the traces of their evil deeds on earth, like the sweep of the tornado,—if the name of the wicked, like that of Herod and Nero, cannot be literally forgotten, yet it shall only forcibly be garnered up, in connection with what is corrupt, or what has caused the deepest sorrow and distress. It shall be held in utter detestation,—execration, worse than forgotten. Who would crave the reputation of such men as those above named, and others like them? Remembered, only because their wicked and cruel deeds cannot be erased from the memory. Hallowed affection shall not direct the memory voluntarily and with pleasure to write their names upon its tablets.

Not so in reference to the righteous. By the natural, voluntary, and grateful exercise of the memory of the good, and of all who have a regard for moral worth, they shall be held in vivid and perpetual remembrance. Their name in connection with their faith in Christ and their holy lives will be treasured in the memory of all such. True affection, purified by grace and strengthened even by time, will have a controlling power. Thus

an embalming process is and will be rapidly going on. And the great cementing and preserving principle is love. The most refreshing and delightful aroma is also exhaled.

"None but the memory of the just
Smells sweet and blossoms in the dust."

As time rolls on, the excellences and blessed influences of the righteous will appear more and more valuable. These the affections will cling to, and will cause perpetual impressions of them to be made upon the mind. The names of all such are easily and readily transmitted from generation to generation. Christian affection will not permit them to be forgotten. Even if human minds should fail, then as before also, God will keep them in remembrance. Their names are in "the Lamb's Book of Life." And He in whose sight the death of such is precious will have them in remembrance. On earth and beyond the grave, they are as the apple of his eye.

Thus it is, that the Lord is making use of the powers of human minds, in proving true the declaration of the text. And he himself joins the company of the upright, in remembering the righteous. Thus the long list of saints from Noah to Abraham, and the names of the patriarchs, prophets, and apostles and many early christians, have come down to us. And you might as well blot out the sun from the firmament, as to efface their names from the memory of the good. That memory is to be perpetually active. Hence, long after the proudest, and most costly and magnificent monuments are thrown down, or worn away by time the memorial of the righteous shall be fresh in the minds of the lovers of God, and of God himself. They shall be remembered in time and in eternity.

Secondly, I proceed to show *why* the righteous are, and will continue to be, held in such remembrance.

The comprehensive reason is, because they are worth remembering. The righteous, who have died, have possessed such qualities of mind and heart, and performed such deeds, that their memory is worth cherishing by the good upon earth and in heaven.

I observe first, they are remembered for their desirable native qualities. Whatever of intellectual and moral worth, of real value, is possessed by men naturally, should be remembered by all.

The word of God demands this. It tells us to honor all men. They possess souls. And most have some desirable qualities by nature and culture. There is a proper estimate to be put on all these. It is mainly when any of these excellences are presented as claiming salvation for their merit, that they are considered of no worth. But to produce many results,—to be modified and corrected, and to be built upon, they are important.—In this way they are worthy to be remembered, as they are connected with, and auxiliary to, higher results. Some mental and moral qualities are corrected and modified by grace, and then especially are they to be remembered. They are then far more valuable, and tend to produce results for the benefit of the world. But upon this I shall dwell hereafter.

In connection with good intellectual powers, you will all agree with me in ascribing to Mrs. Banister a more than ordinary share of sound judgment. This was matured by reflection and varied intercourse with people of all ages. And it led her to a fair and considerate estimate of all subjects. And the varied relations of those subjects, and their application to ordinary life, she instinctively discerned. She early and constantly improved her privileges. And by reading and reflection deduced information and correct principles of action.

I can readily ascribe to her also a large share of what I may call "good taste." This appeared in all her ways, not as what was forced and obtrusive, but easy and natural. This was apparent, not merely in what is external,—visible, but in all things, upon which she employed thought and labor, and in all her intercourse with others. It was especially visible in her own person and home. This, joined with sound judgment, always prevented excesses in her, in tho't, word and deed. You rarely knew of what we may call indiscretions in her. While she had a strong inclination to do all things thoroughly, she rarely had to undo. The smallest variations from a judicious taste were at once discerned.

To these characteristics was closely allied a delicate sense of propriety. With her this had a comprehensive meaning and application. She had it in full exercise in all her domestic affairs, and her varied intercourse with others. It accompanied her, as part of her being, at home and abroad,—among the sick, the poor,

and the unfortunate, as also among the prosperous and fortunate, and amid scenes, whose wealth, luxury and refinement were in the most lavish display. This discernment and manifestation of propriety constitute a great acquisition. They imply a careful study of the right, and even of mental and moral science. And especially do they imply and demand a great share of true benevolence.

Mrs. Banister possessed also true simplicity, and honesty in its widest sense. I may add also, transparency of character and great sincerity, all leading her to be above suspicion and jealousy. These were marked in her general appearance and movements. Hence none knew her, but to confide in her. And confidence was ever safely reposed in her. She walked and toiled among others with confidence in their reciprocated interest and affection. Still she was free from undue forwardness. At the same time she was firm and decided, where these qualities were requisite. Loving retirement, she was yet ready for action, when duty and the good of others demanded.

With these characteristics, she went right on in the discharge of duty,—happy to meet in all this, the approbation of all, but not turned aside from duty by fear or favor. Nor was she discouraged by obstacles, nor weary in well doing.

But persons may possess most, or all these qualities, to some extent,and so far be praiseworthy, without the possession of grace.

Therefore I observe secondly, the righteous are held in remembrance, because of the possession of grace and the manifestation of it in the life. All those other qualities, already spoken of, are rendered additionally valuable by this. This is implanted in the heart by the Lord, and constitutes the radical difference between the righteous and the wicked. This makes its possessors "new creatures in Christ Jesus." Having its seat within, it tends to correct the errors of the mind and heart, and of the whole life, and to promote positive good works.

It moulds the whole character into the image of Christ, who is the great pattern. It leads to true godliness. True religion directs attention specially to the heart, and secures the presence of the love of God there. Thus God himself is directly enlisted in the great work. And they, who exercise experimental piety, draw influences and motives from Him, and from the spir-

itual world. Operative grace in the heart inspires a real and lively interest in all that pertains to humanity. Seeing in all human beings, the persons "for whom Christ died," the possessors of this grace love to put themselves in sympathy with all such, and in all appropriate ways to do them good. You see this distinctly in Paul on his conversion. The change in him was more remarkable, because of his previous course of life. He was turned from hostility and cruelty to some, to love all and to do them good. So then I observe once more, the righteous are held in remembrance, because of their valuable deeds. These are the results of grace in the heart.

All theories and principles, in themselves, would be shorn of much of their worth, if they did not lead to, and appear in, appropriate acts. In this sense, good deeds are every thing. These present one prominent source of evidence of faith in Christ.—"By their fruits ye shall know them." But I need not enlarge upon the theory of this important point.

You are aware, to some extent at least, how faith, in our departed friend, "worked by love and purified the heart," and sent out its hallowed influence in her life and acts. Her home was the special place of her influence and toils. There her works do follow her. Home is the great and hallowed place, where religion should be matured, and should shed its choicest influence. While her hallowed labors and influence were there specially felt, and where she is and will be intimately associated, her labors were abroad to a proper extent. When practicable, she loved to meet all, in their domestic circles and social relations, and for ordinary purposes. But these were only secondary. In and through them she aimed at higher ends,—to lead others into christian duty and to holiness. Her heart and labors were enlisted for the accomplishment of benevolent purposes, at home and abroad. Pitying the poor, the sick and the afflicted at home, she felt for them. And when in her power, she administered to them, and personally visited them. In her last sickness she remembered and spoke of some, who had long been prostrated by disease, and declared her intention to visit them. Her health, and other varied duties forbade her seeing and visiting all so much as she desired. Here is a field of labor, that can never by fully occupied consistently with other duties.

Without ostentation, or noise, she was ever about her Master's work. Taking Him, her Savior, for her pattern, she labored for the promotion of his kingdom in the world. As I told you, nearly three years ago, we came, and concluded, after careful thought, to remain here and labor, not merely to gain our subsistence. This, though necessary, was secondary. We came with a determination to do good,—to be of service. And we could not consent to occupy any field of labor without this,—without seeing it done. It now appears she came not here to live merely, nor to labor only, but to die. In this, we would notice the hand of the Lord. We believe she "died the death of the righteous, and her last end was like theirs." Her sympathies were here. She cherished an increasing interest in you all.—She desired your improvement, and aimed at and labored for this in all its parts. She loved to see advancement, and visible improvement in Zion,—all proper external evidences of progress in the Lord's cause. Still she loved, prayed and toiled more for the peace and spiritual advancement of each and all of you. And as death drew near and was doing its fatal work, her love for the Lord's cause here, and for you all grew stronger. Strengthening her own soul in Him,she poured out her sympathies for you, and to the last manifested her love for Zion, and her wishes for the prosperity of the kingdom of Christ here and elsewhere.—Hence fearing some possible interruption or hindrance to my labors and to your courage and exertions, by the shock of her sickness and death, she especially desired all things, so far as they had been done properly, "to go on."—Forgetting herself and her own sufferings, she encouraged me to come from her dying bed to speak to you upon the sabbath as usual. Yea! she could die even, if it would promote your conversion and sanctification. She dwelt with lively interest and in the most tender and affectionate manner on all topics on which we could expect or even wish her to speak in reference to her companion, her children and all her relatives. She also sent messages of love to them and to you all. Thus she had time, at various intervals, to repeat her thoughts and review her evidences of fitness to die, and to be with the Lord. Pouring out her thoughts in the ever beautiful language of the scripture, she found within an experience that realized the full meaning of that sacred volume. God

was evidently with her. And as He beckoned to her from heaven, she was joyous in finding within a relish for heaven,—an earnest of her future inheritance.

As heaven was opened, and "sweet glories rushed upon her sight," she happily found within an answering feeling. She had a spiritual, holy rising up to meet and participate in those glories in the presence of "God and the Lamb."

Her end was peacefnl, happy, and triumphant, in the use of the means which God has given to overcome the world, Satan, and the fear of death.

An important portion of her life was spent here, in its vigor.—Here she lived, labored and prayed for you. Here, I doubt not she was valued, and will be held in kind and lasting remembrance, as elsewhere. I cannot venture to read to you the kind letters already received from relatives and others, full of sympathy for me and mine, and of the choicest recollections and commendations of our beloved.

These and other excellencies, with concurring events and tokens of interest, and our efforts to mark her grave will help to perpetuate her name and memory here. Here her children live, both consecrated to God, in baptism in this sanctuary. And I doubt not, you, who so kindly offered and rendered aid to us amid sickness, will hold them in tender remembrance with me, and will aid in training them for heaven. This great end was much upon the heart of their sainted mother in health and in sickness.—God grant, that their names may be written in the Lamb's Book of Life. May they be fitted for the presence of their Savior above and to be reünited to their mother, from whom they are for a short season visibly separated. Here she died, on the evening of the sacred sabbath, the day that commemorates the resurrection of Christ.

Here we buried her among you. And the resting place of her body will ever be kindly remembered by me and by you. And the marks of sincere and deep sorrow exhibited by the great company that gathered at the open grave, affected my heart, and are inscribed on my memory.

In full remembrance of that solemn scene, and of her life and death, giving you renewed assurance of the uncertainty of life, you are well prepared to view the whole of life and the future.—

Subjects assume their appropriate importance. You can see what is worth possessing and remembering.

Therefore I remark,

I. If you would be remembered, the subject before us indicates the most effectual way.

None of you wish to be forgotten. While on earth, it is grateful to be remembered by absent ones. And various efforts are made to keep this remembrance in lively exercise. Should we find any indifferent to the good opinion of others and not caring to be remembered by those absent, we should conclude there was some defect in their character. And we should be prone to ascribe to them some moral obliquity. Much less do any love to look forward to the world beyond the grave in the prospect of being forgotten. A desire to be remembered is as universal, as that of future existence. It is even more. Some who cherish no belief, at least in a future existence, wish to be remembered by the living. For this they labor to erect monuments, that shall be mementoes, that they once lived. As death approaches all are especially desirous of leaving for others, objects with which their names shall be associated. All this is natural. You all share in the same feeling. And it is proper, unless indulged to excess. Our subject teaches us, that the great and effectual way to be remembered is to be in the possession of true righteousness. This will insure the perpetuity of your remembrance. Kind acts, prompted by true love to God, deeply affect the heart. As its beating is delightfully quickened by these, it unites with the memory in the great work of keeping up a vivid and perpetual remembrance of the righteous. Learn then the way of true righteousness. And run therein with holy delight. By the grace of God, put yourselves among that company, who are holding on their way, and whose path "groweth brighter and brighter unto the perfect day." And while I would not have your perpetual remembrance the ruling motive for the acquisition of righteousness, yet I would urge you to keep in mind that this will follow other great issues. God will be glorified. His cause will be promoted on earth, and your souls will be saved. And He will be enlisted to have you held in remembrance, especially so, if in the exercise of true religion you are the instrument of turning many to righteousness. Then you

will "shine as stars in the firmament." I would urge you to give yourselves wholly to a righteous God. Open your hearts for the possession of vital religion, and be willing to exhibit its sacred influence and power. Be "ready also unto every good work." Thus you will insure present and future happiness. And the good on earth and our God will hold you in remembrance, when you pass away from earth.

II. The subject, and the associated events indicate that you should be earnest in the acquisition of righteousness, and in imitating its possessors.

The divine direction is, "seek first the kingdom of God, and his righteousness." Without this, no onward movement towards the true object of life, and towards heaven can be made. By it, you can become reconciled to God, and be made "partakers of the divine nature." The way is open for you all thus to become "new creatures in Christ Jesus." This great work requires earnestness, and is the necessary preparation for "walking with Christ in regeneration." By this, the righteous, who have lived and died "in the Lord," have begun their career of holiness. And without it, they would not have held on their way and "grown in grace in the knowledge of the Lord." "Be zealous therefore, and repent." "Strive to enter in at the strait gate." Entreat the Lord with earnestness, that he would rectify your souls, and place you in the way of life. And after you have entered that way, there is need of great earnestness "in perfecting holiness in the fear of the Lord." The vastness of the work, to be begun in some of you, and carried on in you all, should lead you directly to God. Seek earnestly from Him ability "to will and to do of his good pleasure." Then he will do this great work for you. And coöperating with Him, you can go on. Joy and peace will be yours. "Light is sown for the righteous, and gladness for the upright in heart." Be earnest then, I entreat you, in this great work of life. Resist opposing influences within and without. Go forward also. Progress in holiness can be made only by earnest prayer and toil.

This important acquisition of righteousness, is worthy of earnestness, for the happiness it bestows on its possessors. It should also be zealously perfected. It sustains in duties and labors, and is the source of comfort amid afflictions. When death comes, its

value is more fully felt. Then the impenitent see their need of it. And the children of God know its value, in its capacity to sustain. And when the messenger of death is sent to remove those, who have felt and manifested the power and excellency of righteousness, then you should be led to value it more highly and to seek more earnestly for it. And you should imitate them in all the ways, in which they acquired and perfected righteousness.

Our recent severe affliction should teach all, how uncertain is life. You see that the young and vigorous are called away.— Let this consideration make you truly in earnest to live a life of holiness, that you may "die the death of the righteous, and that your last end may be like theirs." I entreat you to take a correct view of the whole subject, from the position you now occupy. Here the Lord has brought you, that you may see clearly the work of life. As you look over the past, and towards the future, you can see the vanity of this world, and that godliness alone is "profitable." As the righteous are removed, it is for you to be additionally earnest to imitate them, as far as they followed Christ. Like them, "seek first the kingdom of God."— And then zealously coöperate with him in the important work of true holiness of heart and life. Then you will "never be moved." God will care for you in life, in death, and in eternity.

OBITUARY.

Mrs. Banister was born at Pembroke N. H. Nov. 2. 1818. She made a public profession of religion at the age of seventeen. Her marriage was on Oct. 5. 1841, after which she resided five years at Hinsdale Mass. greatly beloved. She lived nearly three years at Carlisle equally beloved. An affection of the brain apparently, was the malady which resisted medical aid and finally removed her from among us.

The following Obituary notice appeared in several papers :—

Died at Carlisle, Mass., July 21, Mrs. E. E. H. Banister, 31, wife of Rev. S. W. Banister, and daughter of the late Hon. Judge Stevens of Pembroke, N. H.

Mrs. Banister possessed many rare qualities which will make her death deeply lamented. Her cultivated taste, her simplicity of character, and her ready sympathy of feeling, secured for her a large circle of endeared friends. To these she was ardently and unwaveringly attached; and never spared either labor or pains to promote their happiness. As a wife and mother she was a pattern of devotion, Her own wants were not unfrequently lost sight of in her endeavors to supply those of her husband and children Her cheerful countenance and sincere hospitality never failed to make her guests at home around her table and fireside.

Mrs. B. early became a Christian; but her progress in piety was more particularly manifest after she became a Pastor's wife. This new relation awakened in her a sense of responsibility which drew out the deepest feelings of her heart.—She was alive to every interest becoming her station. She was deeply interested in all those benevolent circles, where a pastor's wife can exert so happy and so extensive an influence. She loved the young, and labored privately and in the Sabbath School for their spiritual good. Her deep interest in the welfare of the people under her husband's charge, secured for her among them the highest respect and esteem. They loved her, and sincerely mourn her loss. As evidence of their attachment, they propose to erect by contribution, a suitable monument to commemorate her memory.

During her last illness, of four weeks, she was entirely resigned. Anticipating her departure, for many days, she was in a triumphant frame of mind. She had no desire to recover farther than that she might be useful to her children. At one time she said, in the words of the lamented Payson, that "the Jordan of death seemed but a little rill, which could be crossed at a step." At another she repeated a line or two of the beautiful hymn :

> "Sweet glories rush upon my sight,
> And charm my wond'ring eyes."

She endeavored to comfort her friends in their grief, by assuring them that she was prepared, and that it would be but a short time before they would meet.—Her last words were those of the Psalmist, "Great peace have they who love thy law, and nothing shall offend them"; and the expression of her countenance was in delightful harmony with this sentiment. Those who saw her in the last hours of her life, could say with the poet,

> "The chamber where the good man meets his fate
> Is privileged beyond the common walks
> Of virtuous life, quite in the verge of heaven."

Her spirit took its departure at 1-4 before 10 on Sabbath eve, to spend an eternal Sabbath among the redeemed above. She did not

> "Languish into life,"

but literally fell asleep in Jesus, to awake in the glories of the upper world.

> "So fades a summer cloud away,
> So sinks the gale when storms are o'er."

Her funeral was attended by a large number of personal friends, and members of the parish, who freely poured out their tears of sympathy with the mourning relatives. She left two children—one a daughter of 3 years, and an infant son of 4 weeks. The dedication of this little one in baptism by the father, while the mother lay in the coffin, was a deeply affecting scene, and drew tears from many an eye. Our sympathy we tender to the bereaved husband, the widowed mother, and afflicted brothers. Most deeply do we feel also for these little motherless ones, now exclusively in a Father's charge.

P. B. D.